BRIEF

INSTRUCTIONS (5)

FOR THE

PIOUS CHRISTIAN:

Or a Sure Guide to

HEAVEN.

By the late Biſhop BEVERIDGE.

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In the Morning when you first awake, offer up your first Thoughts and Words to God, saying,

GLory be to God the Father, who hath made me and all the world. Glory be to God the Son, who hath redeemed me and all mankind, Glory be to God the Holy Ghost, who sanctifies me and all the elect people of God.

As you are rising, say,

I laid me down and slept, and rose up again; for the Lord sustained me. *Ps.* iii. 5.

While you are putting on your cloaths, consider what you have to do that day; and, if any Companion or Business which you are to be engaged in, shall tempt or draw you to any sin, as intemperance in meats or drinks, lust, anger, &c. then arm yourself with Resolutions against it, and say.

Lord lead me not into temptations, but deliver me from evil.

When you are dress'd, kneel down by your bed-side, and with great Reverence and Devotion in God's Presence, say, your Prayers thus, or in like manner.

Morning prayer for a private person.

I Bless and praise thy holy name, most gracious God, for all thy mercies bestowed upon me form the time of my birth to this present moment; I thank thee for the preservation of me this night past, and for the sweet sleep and refreshment which I enjoyed. Oh! pardon and forgive my manifold sins! I am truly sorry I have offended thee, and fully resolve to do so more. Assist me this day in the works of my calling, and prosper all my lawful undertakings; give me grace to be true and just in all my dealings, and to do unto all men as I would they should do unto me; enable me to be contented with my present

 condition,

condition, to be diligent in all my duties, watchful againſt temptations, ſo humble and modeſt, chaſte, temperate, and moderate in my lawful enjoyments, that they become not a ſnare to me. Lord, I live in a troubleſome ſinful world, but do thou take me into thy protection, and then I am ſafe. Guide me by thy Counſel here, and at laſt bring me to thy glory; and this I humbly beg for the ſake of Jeſus Chriſt my dear Lord and only Saviour, who hath taught us to pray, Our Father, *&c.*

Prayer being finiſhed, as you go firſt out of your doors, or as you return in, ſay,

Lord bleſs my going out and coming in, from this Time forth, and for evermore, *Pſ.* cxxi. 8.

When you are about to begin any work, ſay,

Proſper thou the work of my hands, O Lord, proſper thou my handy-work, *Pſ.* lxxxx. 17.

Having thus commended yourſelves to God, you are under his care and protection, and may comfortably expect his bleſſing, which he will certainly grant, provided you lead the reſt of the day according to this beginning; in order to which, be very careful firſt of your thoughts.

If any idle, wandering, impertinent thoughts, or wanton, luſtful, luſcivious Thoughts, any envious backbiting, and malicious thoughts ſhall riſe in your hearts, then reject them, by waving them, and thinking on ſomething elſe, and ſay,

Lord, cleanſe the thoughts of my heart, by the inſpiration of thy holy ſpirit.

Secondly, take heed of your words.

1. BEware of curſing and prophane ſwearing, and do not think to excuſe ſuch extravagance by ſaying, I was provok'd and am naturally paſſionate: *It is my temper*, I can't help it; which in plain engliſh is this, I have a mind to curſe and ſwear, and I will do it: Know therefore

therefore, that God hath given you reaſon and grace of his holy ſpirit, whereby to curb your natute, and reſtrain your vicious inclinations, both in this and every other inſtance.

2. To be noted for lying, (beſides ſin and guilt in reſpect of God) will make you uſeleſs to the world, nobody will truſt you, or if they can help it, will never meddle with you: I adviſe you therefore, children and ſervants, when you have committed a fault, do not dare to excuſe it with a lie, but confeſs it freely, and then both parent and maſter, if they are prudent perſons, will more chearfully forgive you.

3. Let not filthy words proceed from your mouth, avoid all obſcene, laſcivious diſcourſe, as you would a plague; for it is as infectious, and kindles ſuch a fire of luſt, as without repentance, will certainly bring you to the fire of hell.

4. Avoid that rattling, goſſipping way of talking about other men's matters, and cenſuring their affairs; and if religion will not reſtrain you, then be admoniſhed in point of prudence, for ſilence is ſooneſt anſwered,

For the better regulating your actions.

1. OBſerve the golden rule of your bleſſed Saviour, *Whatſoever you would that men ſhould do unto you, do you do even unto them*, Mat. vii. 12. Let this teach you to be true and juſt in all your dealings, to be punctual and exact in all your bargains: Not to go beyond or defraud your brother in any matter, for the Lord is the revenger of all ſuch.

2. Take heed of exceſſive drinking, which too often clouds your brains; and if your head ſhall be ſtronger than your neighbour's, then to abuſe his weakneſs and impoſe upon him, under ſuch circumſtances, is a very baſe and diſhoneſt practice,

3 Peware of immoderate anger, or, as you phraſe it, of being in a paſſion the conſequence of which is many time diſmal and amazing; for you may do that in the height of provocation which if it do not cut you off in the midſt of your days, it will bring your grey hairs with ſorrow to the grave; when therefore your children or ſervants have committed a fault, be neither too raſh nor too ſevere in your cenſure, but treat them with reaſons, and argue the caſe calmly with them; and if after fair admonitions, they will not regard you; then it will be prudent to diſmiſs ſuch a ſervant, and correct your children

4. Let your perſons be admoniſhed to fly ſinful luſts, and to ſhun all filthy pollated practiees, which are diſpleaſing to Almighty God.

5. Take heed of covetouſneſs, covetouſneſs is the irregular, unlawful deſire of getting wealth.

Now your deſires are unlawful, when they do tranſgreſs the bounds and limits which Almighty God, by his laws, hath preſcribed to them. For God who is a God of order, hath eſtabliſhed this method. *Seek ye firſt the kingdom of God, and his righteouſneſs, and all theſe things ſhall be added unto you* Mat. vi 23. Intimating, that the chief end and deſign of your buſineſs, for which you are ſent into the world, is to glorify God by ſaving of your ſouls. And therefore, when God is diſhonour'd, and the welfare of your ſoul neglected, then are your deſires irregular and unlawful; particularly if your deſire prompt you to trick, cheat, and defraud your neighbours in any inſtance whatſoever, as by telling lies to help out a good bargain, by falſe weights and meaſures, by not paying ſervants and workmens wages, by not diſcharging juſt debts when it is in your power, but keeping other mens money to their prejudice, that yourſelves may trade with it In theſe things and many other inſtances wherein you are covetous. Now

truly affirm, as you often boaſt, that you never wronged any man living, but are juſt and punctual in all your dealings, and never worſe than your word; yet if you deſire to get an eſtate, be not ſo eager, that you neglect the duties of religion; for inſtance, you cannot pray in a morning without neglecting your buſineſs, nor attend the ſervice of God without thinking of worldly affairs. The Feſtivals of the church (thoſe market days for your ſouls) are a burthen to you, ſaying with the prophets, *When will the new moon be gone that we may ſell corn? and the ſabbath, that we may ſet forth Wheat?* Amos xiii. 5. If the care for our bodies, which ſhould be ſubordinate to that of our ſouls, ſhall be preferr'd before it, our deſires are then unlawful, and we are evidently guilty of the ſin of covetouſneſs: Nay, tho' your eſtates be honeſtly gotten, yet if you don't employ them to good ends, you are ſtill covetous. The intent of wealth is to be beneficent to others as well as to ourſelves; he therefore that lives meanly and below his eſtate, denies himſelf neceſſary Refreſhment; neglects the education and marriage of his children, and finally he who ſhall tranſgreſs that moſt neceſſary duty of being charitable to the poor, and relieving them that are in diſtreſs, his gold and ſilver for want of uſe cankering, the duſt of them ſhall be a witneſs againſt him, *Jam.* vi. 3. Let your converſation be without covetouſneſs, and be content with ſuch things as you have; for he hath ſaid, I will never leave thee nor forſake thee, *Heb.* xiii. 5. Be careful for nothing, but in every thing by prayer and ſupplication, with thankſgiving let your requeſts be made known unto God, The grace of God which paſſeth all underſtanding, keep your hearts and minds in the knowledge and love of God, through our Lord and Saviour Jeſus Chriſt.

heart,
bones are not [illegible]
ſoreſt pains, but that I live in eaſe, and dwell in ſafety night and day. O pardon, and forgive me my manifold ſins, aſſiſt me by thy grace and holy ſpirit to make good theſe pious reſolutions, and with ſincerity to continue in my duty to thee, my God, and towards my neighbour. Bleſs my friends and forgive mine enemies. Take me into thy protection this night, that when I awake, I may gratefully praiſe and glorify thy holy name, thro' Jeſus Chriſt, in whoſe bleſſed name and words I commend myſelf to thy mercy, ſaying, Our Father, &c.

As you are going to bed ſay.

I will lay me down in peace and take my reſt, for it is thou Lord that maketh me dwell in ſafety, *Pſ.* iv. 9.

When

70

The dreadful pains ordain'd and fent in Hell,
What here is good, to God aſcribed be,
What is infirm, of right belongs to me.

F I N I S.